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A
Stop to the mad Multitude,
Or A
SEASONABLE ANTIDOTE

Against a dangerous
C U P of P O Y S O N,

Presented in a late Scandalous Pamphlet,

ENTITLED THE

Grand Politique Informer.

Wherein is laid open the Hellish Plots,
Designs, and Machinations, which, under the
Pretence of Liberty, are now carried on for
the subversion of Religion, and disturbance
of the P E A C E of this

COMMON-WEALTH.

P R O V. 24. 21.

*My Son, fear thou the Lord, and the King, and meddle not
with them that are given to change.*

By a true Lover of his Countrey.



L O N D O N,

Printed, by Henry Hills, for Thomas Brewster, and are
to be sold at the *Three Bibles* at the West-end of
Pauls, MDCLIII.

To the Reader. 17012

READER,

OF all the many evils which this untoward Age is guilty of, I find none greater, nor more dangerous, than the idle and wanton liberty of the Press. Every one, who can scarce crawl under the definition of a rational creature, will take upon him to shape Governments, to find fault with Governors, to correct abuses, and propose Amendments in State; and is not satisfied thus to play the fool in private, but hath the impudence also to expose his wild fancies, and shallow apprehensions to the publique view of the world. Nay the mischief of all is, That such is the Pride of this conceited Generation of men, that (like those poor distempered people in Bedlam) if they once perceive that all are not mad to the same height as themselves, they will not be persuaded, but it is some high delusion, and presently begin to cry out against the dullness of the times. Hence comes it to pass that the whole Nation is fallen under this reproachful and disgraceful Proverb, In sola Britannia expedit insanire, Madness is so much in fashion, tis not safe for any sober man to open his mouth; faction and sedition have obtained so great a reputation, that whatsoever is a friend to Authority, doth run an apparent hazard of being characterized for one who is an enemy to the Publique. Reader, The consideration hereof hath long since brought me to this secret resolution, that my pen should never be provoked to make work for the Press, or to move a step out of its private sphere. And truly, as I have hitherto so I think I should still have kept firm to my first determinations, had I not accidentally (some few daies ago) cast my eyes upon a Pamphlet, Entituled, The Grand Politick Informer. What came into my mind I know not, but (contrary to my wonted custome) I could not forbear looking into it. When I had read it, I found it so absolute a piece of Jesuitical subtilty, that I could not but think myself engaged to endeavour at least to set a stop to the easily deluded multitude, lest that following this or the like Ignistatus, they should unawares be lead by it into a Precipice of destruction. For this cause I have made some few Observations upon him, wherein my main intent is to take off those aspersions which he has maliciously cast upon the late proceedings of the Army, and Parliament, and to dispossess the Reader of those groundless suspicions which may perhaps be wrought in him by those cunning insinuations. What the several censures of men are, I do not much regard. To flatter any one is not my design, to satisfy all is not my expectation; if I may undeceive some, tis as much as I desire, and a sufficient reward for so small an undertaking.

A

Stop to the mad Multitude.

TH E *Grand Informer* (or Disgracer rather) before he comes to make his Politique Animadversions upon the Proceedings of the present Authority, doth first by way of Introduction querie something concerning the Dissolution of the late Parliament, wherein he doth query, 1. By what Power it was done, 2. By what Pretences. 1. As to the Power, it needs no strict inquiry (he saies) to find out (*de facto*) what it was, it being manifest to all, That it was no other than the Army; But that which sticks so much in his stomach is *Quo Jure*, By what right the Army could dissolve the Parliament. What hath been already alleged in Justification hereof by other (which he styles, insinuating) pens, I know not, having never consulted any of them; but truly me thinks that action (if considered with its Circumstances) doth carry so much of reason within it self, that without any flattery at all it may be justified by other weapons, than swords and pistols. I shall only propound these three questions to our *Politique Informer*, which perhaps may answer his query. 1. I would fain know by what Authority, by what Right, the Army could formerly invade the Parliament, invested at that time with its full Majesty, consisting of the King, House of Lords, and the Commons, the three great Estates of the Realm, according to the Antient Constitution of the Laws, which for many hundred years had been continued, and was then remaining in full force and power. Was it lawful for the Army to seize the person of the King, and to bring him to Justice; to cast off the Lords, and to deny them any share in the Government; to defalcate and cut off two third parts of the House of Commons also? And was it not as lawfull for the same Army, upon the same just grounds, for the prevention of the same mischiefs, and in order to the same good ends of publique safety, and preservation of Religion, to put an end to a corrupt juncto of men, retaining nothing (as to the generality of them) besides the name and vices of the preceding Parliament? Nay might they not deservedly have been accounted as such, who did look back after they had set their hands to the Plough, if, when they had cropt off some rotten branches, they should then have set down, before they had also rooted up that old, decayed, putrified

stump, which did only cumber the ground, and had not for a long time brought forth any of the pleasant fruits of Justice and righteousness? What those of the Royal party (who will deny all the premisses) may answer to this, I do not know, but certainly he that will confess (as our *Informers* seems to do) that the Army might and ought to do the first, he must also confess that they might and ought, in discharge of their duties, to do the second, or else I am sure he will be driven upon an inevitable absurdity, and be forced to deny his own principles.

See Cooks In-
fir. par. 4. c. 1.
Of the High
Court of Par-
li. ment.
Read the book
intituled a
Treatise, De
modo tenendi
Parliament-
tum.

2. But secondly, I would willingly be informed by what right it was, That those few surviving members (whom the ignorant vulgar sort of people (amongst the rest our *Politique Informer*) stick not to dignifie with the name of a Parliament) I would willingly be informed, I say, by what right or pretence of right they could declare themselves to be the Supreme Authority of this Nation. Was it by any known fundamental Law of the Land? Surely there is no man so void of understanding, as to assert it. What is more generally assented unto by all men, than this? That no Assembly of men could formerly in Judgement of Law be deemed a Parliament, and consequently a Supreme Authority, unless it consisted of the King, the Lords and Commons, which two latter were to be summoned by Writs from the King. And as they were convened by his Summons, so they were dissolved at his pleasure, and if he hapned to dy during their Session, their Authority derived from him, did immediately die with him, and their power expired with his breath: These are such plain undeniable truths, that it were loss of time to insist upon the proof of them, and no less than madness to deny them. And as they are altogether unable to justify this their pretended right by the Lawes then in being, so also should they make their appeals from thence to the people, they would still be as far to seek for a good foundation whereupon they might ground and bottom this their Supremacy. It is not unknown to themselves, that, if (after the death of the late King) it had been put to the free vote and suffrage of the Commualty, whether or no they were willing that they should still rule over them, there would not have been one of an hundred throughout the whole Nation, that would have yielded to have been governed by them: Neither did this general disaffection of the people proceed onely from that ranckor, and hatred, which wicked and malignant men did conceive against them upon a corrupt account, I think it was sufficiently manifest to all the world, by the daily Prayers, Complaints and Petitions of those that were truly faithful from the beginning, had never been tainted with the least inclination to that accursed Family, and Interest of the late Tyrant, but were and are ready at all times, upon all oc-
casions

casions, with the utmost hazard of their estates and lives, to engage against it, it was abundantly *manifested*, I say, by many publick demonstrations of theirs, that they were grown into such a perfect detestation and abhorrency of them, for that abominable Covetousnesse, Pride, Self-seeking, and Ambition, that was amongst them, that had not the *Army* been as a fence about them, it is generally believed, that the holy zeal of all, or most of the Godly in the three Nations, would have been as a fire to have consumed, and destroyed them long before.

By all which it doth clearly appear, that whatsoever right this idolized Parliament had to the Government of this Commonwealth, was wholly derived from the *Army*, who being by the providence of God invested with the Supreme Power, thought fit to commit the management of civill affairs unto them, in a hopeful expectation, that the work of the Lord & of this Generation, might have been carried on by them. But as when by long experience the *Army* was convinc'd, that no further good was to be expected from those, whom they had thus intrusted with the Authority, and that it was upon prudent grounds, rather to be *fear'd*, that the longer they were continued in their Station, the more they would still settle upon their Lees, and like standing waters grow every day more and more unclean and impure, they were at last (though with great reluctance, and much regret of Spirit) constrained to this resolution, that they would no longer stand by as helpless spectators of their own and the Peoples ruin, but would rather put a speedy period to that Tyrannical reign, than by longer time give further opportunity to those subtle *Machiavilians*, to perfect and bring to birth those hellish contrivances of Tyranny and Persecution, which they had long before conceiv'd in their thoughts, and wanted nothing but strength to bring forth. And now I wonder with what face can this poor piece of Clay say to its Potter, why hast thou dealt thus with me? why didst thou marre me when I was upon the wheel of my designs, and was almost fashioned into a compleat vessel of Tyrannicall power? What is this, but as if the rod should shake it self against them that lift it up? or, as if the staff should lift up it self as though it were not wood? Truly, I cannot tel what the *Politick Informer*, or some others like himself, might see in the late Parliament, which should make it look like *so great a bug-bear* to them; for my part, I must confess I could never read any other inscriptions of *Majesty*, and *Authority* upon it, but what was written by the hand of the General, which hand I think, (according to all rules of reason) without any injustice, might blot and deface the same, as soon as for the good of the nation should seem meet and convenient to him. And therefore I profess, that the first report of the dissolution of it, which to some was matter of great astonishment and amazement,

ment, wrought not the least kind of alteration either in my thoughts, or in my countenance; it being no stranger news to me, than if I had heard of the disbanding of a Troop, or the cashiering of an Officer.

3. But thirdly, A third question which I should desire to put to our *Politick Informer*, Where the Supreme Authority can so properly, and so naturally rest as in the supreme and absolute power. Indeed it cannot enter into my thoughts, how any one, or more, should be able to govern a whole Nation by his or their commands, unless he or they have power also to enforce a subjection, and submission to those commands. What pretty kind of *Utopia* some men may frame in their own conceits, I cannot tell, but me thinks a man in authority divested of all power, would be so ridiculous, & contemptible a sight, that I know not what better to liken him to, than a childe, or an ape rather on horseback; if the people be never so little unruly, he will be sure to get a fall, ten to one if he does not break his neck. Alas we find (and I believe our *Informer* can say much to it by his own experience) that there is such a natural desire of ruling in all men, that unless someone does so far get the predominancy by the advantage of his power, as to be able to put a check to the aspiring ambition of the rest, it would be madness in him to expect, that they should ever be contented to take Laws from him, or to yield obedience to him.

And therefore (in my Judgment) it is a very great mistake to cry down and inveigh against the government of an Army, as that (forsooth) which must needs be dangerous, because absolute; when as the truth is, if we do but rightly consider it, there neither is, nor ever was, any government, either in *England*, or in any part of the world, but such as has from time to time been maintain'd by an Army; there being no other certain Basis, and foundation for authority to stand fast upon, but only that of force and power. And although it may sometimes, nay (perhaps) doth oftentimes carry more of the resemblance of a civil, than military power, yet it is but in outward shew and appearance only; for no man I think, will deny that the States of *Venice* are as absolute Lords over their subjects by the influence of their Army, under the immediate command of some one, who is their vassal, and at their devotion, as ever *Julius Caesar*, or any of the Emperors were, who did continue the immediate command of the Army in their own hands. Nay, I will appeal to the verdict of any rational man, if that a people do not as evidently incur the danger of slavery by putting the whole power of the Militia into the hands of the civil Authority, as if they should put all the civil Authority into the hands of the Militia. Witnesse the yesterdays experience of our own Nation. What would have become of all our Liberty, if our Army had been as meer passive instruments
in

in the hand of the late Parliament, to have been acted which way they had pleased, for the execution and accomplishment of their Tyrannical designs? Surely ere this time our own swords had been turned into our own bowels. But what an ill requital is this, after we are delivered, to question our preservers for delivering us? What else is this, but as if a man should fall out with his friend for rescuing him from the violence of thieves, and robbers?

But I hope the ingenuous Reader will have wit enough to discover the drift, and designs of this Libeller. He would fain persuade us that none but himself has a true feeling sense of his Countreys Liberty; that we are all asleep in security, and none but he, and some others of the like spirit, keep a watchful eye over the Contrivers of our slavery; that we are in great danger of speedy ruin, and none but he (or some such) wise enough yet to discover it; that we are ready to be made a prey to the ambition of some (*in nubibus*, he knows not who) and none but he forsooth has courage, and resolution enough to assert the natural rights, and privileges of the people. By such suggestions as these he hopes in time to beget such a groundless suspicion in us concerning our Governours, that we shall be fit to receive whatsoever impression he shall stamp upon us: for he knows well enough, that when the hearts of men are once inflamed with jealous apprehensions, they will then like tinder be apt to take fire upon every seditious spark of his own kindling.

But certainly none but fools will be caught with golden baits, wise men will not run after the shadow of specious pretences, which (like the apples of *Sodom*) though they have fair, and beautiful outsides, yet within there is nothing but dust and rottenness. 'Tis no new thing to have a fawning *Ab-solom* stand in the Gate, and flatter the credulous Multitude out of their due obedience to a good *David*. 'Tis the high-way, the beaten path of Politicians, and aspiring spirits, to encreate an opinion of themselves, by lessning the reputation of others, and to make themselves appear the more beautiful, by throwing dirt in those faces which are better than their own. The knavery of these subtle practises is so plain, and perspicuous to every common capacity, that they have now almost quite lost their wonted faculty of deceiving any, besides such onely, who are willing to be deceived. I shall therefore not trouble my self to give any farther answer to this 1. query, By what right the Army did take upon them to dissolve the Parliament. Let us now examine by what pretences it was done, which the *Informers* tells us, were these three.

1. The regulating of the Law. 2. The securing of the Interest of the people of God. 3. The carrying on of the work against Antichrist.

Oh! how I do feel my heart quickned, and revived within me by the bare mention of such things as these? Was it (not long since) the practice of our worse than *Aegyptian* Task-Masters to impose heavy burdens upon us, and to establish their Tyranny by a Law? And is it now the desire of our good Magistrates to break every grievous yoke, and to let the Oppressed go free? Was it not (not many years ago) the main design of wicked men to eat up the people of God, as bread, and to trample upon the necks of Saints? And has the Lord now raised up a Generation, who will secure the interest of his people, so that they may have cause to call their Officers, peace, and their Exactors, righteousness? Was it heretofore the endeavour of all the mighty Potentates of the Earth to support that man of sinne, and to give their power unto the Beast? And is it now upon the hearts of our rulers to erect a Throne for Christ, and to carry on a glorious work against Antichrist? This, this surely is the day of the Lord, let us be glad, and rejoice therein. Me thinks I hear the voice of our Beloved, saying unto his Spouse, Rise up my Love, my fair one, and come away, for lo, the Winter is past, the rain is over and gone, the flowers appear on the Earth, the time of the singing of Birds is come, and the voice of the Turtle is heard in our Land, the Figtree putteth forth her green Figgs, and the Vines with the tender Grapes give a good smell. Arise, my Love, my fair one, and come away.

Pardon me, Reader, that I have thus digrest, and given my self the Liberty to let my soul run out a while in a holy extasy. Let us now return to our *Informer*, and trace him a little in his Hellish Paraphrase upon this glorious text. He has no sooner recited the forementioned ends and grounds laid down by the Army, for their dissolution of the late Parliament, but (as being enraged thereat) he presently begins to disgorge his poisonous brest of as much venome, as hell and malice could possibly spue forth.

1. The first thing that he descants upon, is, That grand pretence (as he calls it) of reforming the Law, which he would needs have us believe is nothing else but a common trick of policy, alwaies used by such as attempt the Supreme Power, and now put in practise by the Army, to the intent, that (whilest the people are held in a vain expectation of some great good) they in the mean time might have opportunity to steal away their liberties from them. But see upon what ground this suggestion stands, is there the least appearance of truth in it? Was the reformation of the Law pretended onely, and was it not also really intended? Was there not all the care and prudent circumspection that could be, used for the calling such to authority, who were known to be men fearing the Lord, and hating covetousness, men of undoubted

ted integrity, and sincerity, men of approved honesty, and fidelity, men of publique spirits, men of sympathizing bowels, men designing more the common good, than their own, men as sensible of any grievance lying upon the people, as if it were upon themselves? Were not these the only men who were made choise of? Were they not all one by one weighed as it were in a ballance, and if any one was found but a grain too light, was he not laid aside? Now let envy it self speak, why should such extraordinary care be taken to invite men (thus qualified) to the Government, had it not been to this intent, That they might faithfully discharge the work of their Generation, in freeing the poor people from every oppression, and especially from that which is the greatest of them all, the abominable corruption of the Law? And if all this does not satisfy, yet are we not to seek for stronger and clearer demonstrations. Have we not already a good Earnest and pledge of the reality of their intentions? Can we say that the Parliament has lost much time? have they not made a large progress in the work? Is there not a Committee appointed, and set apart for it? Was not the *Chancery*, *Upper Bench*, *Common Pleas*, and all the rotten branches of that tree of Iniquity loosned at the very roots, by one Vote? And is there not a new model of Law, plain, easie, and obvious to the meanest capacity, at this time framing, and fashioning upon the wheels of prudent consultation, and mature deliberation? certainly had not this age furnished men with a more than ordinary impudence, so gross, a lying, scandalous, malicious, seditious Pamphlet would never have dared to have shewn its face in publick; I have scarce patience to read any further, the very next words which I cast my eye upon, are so full of secret poison, that me thinks I see the perfect image of that old Serpent the Devil, drawn at his full length in every sentence.

The law of *England* (he saies) has formerly been the defence of the peoples right against the attempts of all Usurpers, and Usurpations whatsoever, and withall as to the intent is the most beneficial, and best preserving law in the whole world, the onely and best preserving weapon that a people may contend with against the absoluteness of their Rulers, &c. and at last adds, That is to be feared rather, that we shall be stript of the benefit of this Law, than to be expected we shall have the Law reformed.

Reader, let me intreat thee to keep a strickt eye upon him, and thou wilt soon see, to what these sly and cunning insinuationstend. He does confess in several parts of his Book that the law has many grievous Errours, and base Oppressing corruptions in it, as to the Execution of it; he saies also pag. 3. that there was little cause to hope for redress

from the Parliament, by reason of the many Lawyers, and persons interested in the Law, that were amongst them, and now, when one would expect that he should bless God, and applaud our present Governours for their activeness, and vigorous endeavours to reform these abuses, behold, instead thereof, he goes about to blast their sincere actions by casting in (I know not what) groundless fears, that he might thereby work the jealous multitude to a belief, or at least to a great suspicion, that the hidden design is, under a false and counterfeit pretence of reforming the laws, wholly to abolish and extinguish the laws; a thing which the Lord knows never entered into their hearts. By such wily devises and inventions as these, he stifles the infant-reputation of the Parliament, at its first birth, robs them of the honor which is justly due unto them, for the prosecution of a work so acceptable both unto God, and man, and does causelessly alarm the people to stand upon their Guards in defence of their liberty; which (if wanting the wonted shelter, not guarded and protected of the laws) will suddenly, as he makes them believe, be exposed naked, as a certain and easy prey to the ambition of an Usurper. And here I cannot but take occasion to lament the sad Condition of those (whom the ignorant vulgar generally esteem the most happy, I mean such as are) in authority. Certainly men in high places are but the common Buts at which every envious hand directs a poisoned Arrow. Whatsoever evil is committed by them (whether out of wilfulness, or weakness only) shall be sure to be laden with all the aggravating circumstances, whilst in the mean time their good actions are either past over unregarded, or at least eclipsed of their full lustre, by some malicious, sinister constructions put upon them. But I hope the Reader will rather ease, and lighten, than encrease, and augment the burden of those, who are contented to ly under the heavy weight of it for the publique good. Indeed I cannot see any more reason why any one should entertain an ill opinion of our Governours, because of such malicious suggestions as these, than, that he should believe that all things which he sees are yellow, because (perhaps) a man sick of the Jaundies, will be ready to perswade him so. The best Conclusion that can be made from the traducing speeches of these wicked men, is, That surely there is the same corruption lurking in their hearts, which they causelessly charge upon others. And indeed I should judge that our *Politique Informer* is very conscious to himself, that under the most plausible name of liberty, he does secretly mannage some ambitious design of his own, or else certainly he would not so confidently argue from the good which the Parliament and Army

Army have done, and are about to do, that they intend ; and contrive the ruin and destruction of the Commonwealth, by setting open a Gap for an Usurper.

This one thing more I would desire the Reader to take notice of, That that which this giddy-braind fellow accounts the great infringement of our Liberty, and a fore-running Symptome of our ensuing slavery, is nothing else but this, That every such turbulent spirited person as himself, upon the refusal of paying his proportion of *12000. l. per moneth*, should not (he fears) have the benefit of disputing his cause, as *Hambden* and *Chambers* sometimes had with the late King, about the unlawfulness of levying Subsidies, or imposing other Taxes not granted by the Parliament. This does not onely discover what manner of Liberty it is which he does contend for, but does also make it as cleer as the Sun to any discerning Judgement, that (whatsoever plausible pretences he holds forth) he is no other, than some *Jesuitical Emissary* of *Rome*, or *Crafty Agent* of *Charles Stuart*, sent out on purpose to delude the people, and to cause them to withdraw their Contributions from the maintenance of the Army, and Navy, by which penny-thrift we should in a moment hazard the loss of all that which we have (through the goodness of God) in the travel of many years gained by the expence of so much blood, and treasure. Well, Ile dwell no longer upon this, but pass on to his *Animadversions* upon the next particular, which is,

2. The second ground of the dissolving of the late Parliament, *viz.* the preserving, and securing the interest of the people of God.

A great Prop (he saies) to this pretence is, the several promises that the Saints shall rule the earth, which cannot be expected for this many years, as he undertakes to make appear hereafter.

It is beyond my intention, and besides my purpose, to enter into a dispute at this time, either concerning these promises, or the appointed season for the fulfilling of them. What hope and expectation is wrought in me, I dare not obtrude upon another, as a rule for him to walk by; but this I dare confidently assert for a truth (in the words of that renowned and thrice worthy Patriot of his Countrey) that though we may be, and (without doubt) are much in the dark, whether or no these be the daies, or the dawning of those daies, in which the Dominion, and greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High; yet this is most certain, that it is the duty, and incumbent upon those who have the Supreme power, to put into Authority such, and such chiefly, whom they may up-

upon good grounds judge to be men that do truly fear the Lord. And though it cannot be denied but that much hypocrisie and baseness may, and does oftentimes ly concealed under the Cloak and coverture of a zealous profession, yet it will be no direct consequence to conclude from thence, that all that profess godliness are therefore to be suspected. At the same rate, and by the same reason, because there was a *Judas* found amongst the twelve, we should think the worse of the other eleven. I would not be mistaken, nor have it thought to be my Judgement, That Saints as Saints without suitable qualifications are to be put into employments, I do profess I should be very loath to live in a Nation, which is guided by such a Maxim. I did never believe that State-affairs could be well mannaged by a good heart without the help of a good head; but where they both meet in one man, *Hunc ego spectatu dignum arbitrarer*. Neither do I altogether differ from our Informer in this, That Saints interest may be preserved without putting Governments into their hands; 'Tis sufficient for them, that they may be protected by the Magistrates, and that they may lead under them a sober, godly and peaceable life. I never thought a Saint happier for being in the Throne, but onely in this respect, that he might have the more opportunity to glorify God in his Generation. Nay truly I do fully close with the *Informer* in that observation of his, That the honours and preferments of this world are snares to good Christians, and do for the most part take them off from their purity in holy walkings, and waiting upon God; but yet I do not see how from such premises this conclusion should Logically be made, That those who seek and endeavour to promote the Saints, should be accounted such who carry on a Jesuitical design, to enervate and debilitate the strength and power of Godliness. I cannot believe therefore that such a plot as this should come from *Rome*; Certainly, if the great Monarchs of the world did find that good usage was the best way to destroy the people of God, as cruel Tyrants as they are they would not fine them, imprison them, banish them, murder them, stone them, persecute them, hang them, burn them, and inflict all manner of tortures upon them, as we see they do, and have done in all ages.

But here I cannot but pause a little, and admire to see how accurately that Prince of darknesse can (if occasion be) in an instant transform himself into an Angel of light. Who would not judge our *Informer* to be as fine, a dainty, mortified Saint, as one could wish? He seems to be as much afraid of the things of this world, as of an enemy that would destroy him; riches, and honor, and power, &c. they are to him (good man) as unwelcome as a cup of poyson.

But

But Reader, though I would not perswade thee to be uncharitable, yet I would not advise thee to be too credulous, *latet anguis in herba*; Believ it, he is a better Master of his own craft, than to want a religious argument to destroy religion; He tels the simple-hearted Christian that wordly profits, and advantages, are but the devils baits, more likely to choak, than to feed him; and who wil not subscribe to the truth of this? But by this meanes he designs to bring him down to the dunghil, and to lay him low as the dust. He sayes that Saints as Saints are not fit for Government; And who can take this ill at his hands? But his secret aim herein is, to render ever honest man in power, contemptible, & despicable in the eies of wicked men. You hear him not speak an ill word against any thing, but the hypocrisie, pride, envy, and self-seeking of this Age; and who can blame him for this? But assure thy self, his plot is to fasten all these upon every Professor in *England*, to the end, that he might bring a disreputation upon all the saints, and incense the forward multitude, and prophane rabble against them.

Reader, these things are so plain, and open to every seeing eye, that thou needest no other guide, than thy own reason. If I had his spirit, I should here (perhaps) blot some sheets of paper with just invectives against him; but I rather choose to answer him only in the meek language of the angel to the devill; The Lord rebuke him.

3. The next particular that he continues his observations upon, is the third ground of the Airmies proceedings in putting a period to the last Parliament, *viz.* The carying on of the work against Antichrist. This (he sayes) he intends to search more narrowly into, in the continuance of his diurnal Animadversions, and to discover very much of Antichrist amongst the pretended opposers of it; But in the mean time he lets it not passe without this peevish glance.

That some affirm, that Antichrist is not strictly to be taken, the man of sin, the Church of *Rome* under the Papacy, but it is all Power, Government, (it is to be feared, riches also) that is not in the hands of the pretended Saints.

By this insinuation, according to his wonted subtilty, he would possess the world with a persuasion, that all their Estates, Goods, Lands, Inheritances, and possessions, are like to be swallow'd up by the Covetousnesse, Pride, and ambition of those, who professe themselves enemies to, and opposers of the Kingdome and interest of Antichrist. Here might I take up a complaint (like that of the Prophet,) in the behalf of his Excellency, and his Army, Whose Oxen, or whose Asses have they unjustly taken away? Whose bread have they taken by violence? whose houses have they wasted? whose barns have they spoiled? whose treasures have they exhausted? Was ever a warre waged

with so little spoil and rapine? Was ever a Conquest managed with so much sobriety and moderation? Does not every one sit at peace under his own vine, and under his own figtree; no man disturbing him, no man making him afraid? And yet, lo the mouths of wicked, ungratefull men, are fill'd with cursings, reproaches, revilings, and all manner of ignominious raylings, against them. But the Lord is with them, as a mighty terrible one, therefore their persecutors shall stumble, and shall not prevail, they shall be greatly asham'd, for they shall not prosper, their everlasting confusion shall never be forgotten.

Let this suffice by way of Answer to his Introduction, we will now trace him, in his Diurnal Motions, which are as follow.

Monday 14th July 1653. Those Gentlemen which were called to take upon them the Supreme Authority, met together at *White-Hall* in the Room generally known by the name of the Council Chamber, being thus assembled, his Excellency, with many of his Officers, came amongst them, and in a long speech declared unto them the Causes of the dissolution of the late Parliament, the reasons of their calling thither, the nature and difficulty of the work lying upon them, the opportunity which was now put into their hands to do that for the glory of God, and the good of the nation, which their Predecessors had not hearts to do; at last concluding with a pious, serious, and prudent exhortation, That in the fear of the Lord they would set themselves to the business of their Generation, and so acquit themselves, that they might in some measure answer the expectations of God, and of his people. This done, he delivered unto them their Commission in an Instrument of Parchment, and so took his leave of them.

Some cavils the *Informer* raises here against the manner of their calling, which he terms an unheard-of thing; but I shall pass them over at present, because they will more aptly offer themselves to consideration by and by.

Tuesday the 5. of July. They met at the Parliament House, where they chose Mr. *Rouse* Speaker for one moneth, and ordered that the *General*, Major General *Lambert*, Major General *Harrison*, Major General *Desborow*, and Colonel *Tomlinson*, should be admitted into the house, as Members. Hence the *Informer* does infer,

That either they did this out of a kind of compulsion, because they must do no other, or else if they did it freely, it must needs be that they did not deliberately consider, how dangerous a thing it is for a General to have any share of the Civill, much less of the Supreme Power.

As to the first of these, I think it may sufficiently appear *ex post facto*, that it was rather their own free Inclination, than the influence of the General upon them, which caused them to invite him amongst them; for had he been ambitious of it, surely he would have accepted of it, which he has not yet done. And indeed his Modesty, as well in this, as in other things of this nature, is very observable, and deserves its due commendation from all ingenuous men; it having alwaies been his custome to forbear coming to such places, and at such times, where, and when the authority of his presence might possibly (though contrary to his desires) put the least kind of check unto, or seem to lay the least constraint upon the free actings of others.

As to the second; I do not much wonder, That our *Informer* (who also files

files himself Politique) should take upon him to call in question the prudence of a Parliament. If he pleases, he shall have my consent to be accounted the great *Machiavell* of our times, the undoubted Oracle of this age, to whose rules all men shall conform their practice, and from whose Mouth all men shall receive a final determination in matters of the greatest weight, and difficulty; But (might it not be judged too great a presumption to dispute any of his principles) I should take the boldness to ask him, by what Maxim a wise man can think it safe to deny him, who has all the power, a little share (at least) in the Supreme authority.

It seems strange, and a great peice of rarity (as sales) to him, that he should receive Permission from them, who receive their Commission from him; but in earnest, it would seem much stranger to me, if they should refuse to give Permission to him, who had given Commission to them. There is not that man living, who has a more honorable and reverential esteem of the Parliament, than myself, but (do what I can) I cannot drive that old *Axiom* out of my head. *Quicquid Efficit tale, idest magistrale.* Such is my dulceness, I confess, that I do not yet apprehend of what dangerous consequence it can be, if his Excellency should be permitted to concern himself in the managment of civil affairs. It might rather be made a query, how he could be judged to discharge his duty either to God, or man, if he should now deny to put his hand to that work, which providence has most peculiarly called him unto, and his own Abilities most eminently fitted him for. I* can very readily, and willingly subscribe to the wisdom and prudence of the *Venetian* Senate; I have alwaies thought it (*in suo genere*) the best constituted Government in the world; but I see no reason why it should be looked upon as so exact, and adequate a rule of others, that it must be deemed a Solocism in State to differ from them. One and the same policy does no better fit all places, and all times, than the same coat all bodies.

* Here the *Informer* proposes the *Venetian* State, as an Example for us.

Had we a Senate (as that of *Venice*) deriving its power from itself, and by an uninterrupted, orderly succession, continuing this their power for many hundreds of years, without the competition of any *Cortival*, it were certainly their wisdom, to be so careful of their own interest, as not to give any such advantages to another, as might (in possibility) in length of time, render him able to make himself their Master, who ought to be their servant; *Sed contrarium contraria est ratio.*

They never permit he saies any General serving the Commonwealth to meddle with civil affairs.

From this day being the fifth of *July*, unto the same day seven-night, I find our *Informer* very much to seek for an occasion of railing, and by that means is very barren of matter, and not worth an answering. From thence therefore I will take a leap, and come to

Tuesday the 12. of *July*, A Committee was appointed to consider of the state of the Treasuries, and how the same may be managed for the future, with the least charge to the Common-wealth.

This the *Informer* confesses to be a very necessary consideration; but is much discontented, That the former Treasurers are not yet called to an accompt, according to Expectation. Indeed I do believe that the hearts of all honest men are one with him in this, and tis to be hoped, That it is not the least thing which lies at present upon the thoughts, and care, both of the General, and the Parliament; In the mean time I see no reason why he should be so ready to conclude,

That the mouths of pretended Prosecutors (as he terms them) are stoppt with large gifts of thousands *per annum* formerly bestowed upon them.

When, as by his own confession, through the abominable negligence of the late Parliament, the accompts are become so intricate, and involved in so many winding *Meanders* of Knavery, that it is impossible (if we believe him) with the greatest diligence to trace the foot-steps of them, through such unbeaten and untroden paths.

The same day the House Ordered, That a Declaration should forthwith be printed and published, upon the several particulars whereof the *Informer* makes his several Observations, as followeth.

1. Partic. That they were required to take upon them the Supreme Authority of the three Nations.

Here the *Informer* falls upon them, and tells them, in plain English, That they cannot be a lawful Authority. And why? because (forsooth) they were not chosen by the consent of the people. And what people must these be? All the nation? No, by no means, he seems (though I think he does but temporize) to dislike that, as much as any thing; He tells us that one part of the people has made war upon the other, and that now the conquered party must be contented to take their Lawes, and the execution of their Lawes from the Victorious Party, in the defence of whose liberties the war was managed.

I would desire no better Argument than his own, to confute him with. Take it in this *Syllogism*.

That party which is Victorious ought to give lawes unto the rest.

But the Army is at this time the only Victorious party in *England*. Ergo, &c.

The *Major*, or the first Proposition needs no farther proof, being framed out of his own Assertions. The *Minor*, can no way be disproved, but by beating the Army, which (I dare say) he and all his factious Crew will find the hardest piece of *Logick* that ever they learnt in their Lives. The Premises therefore thus granted, the Conclusion must stand firm, viz. That the Army, and they only, have a right to give Lawes, or to constitute such as shall (in their behalfs) give lawes to the whole Nation. From hence (without any more ado) will naturally flow this consequence, That the Parliament now in being (though not chosen by the people) is, by vertue of that power given unto them by his Excellency, the Lawfull Supreme Authority of this Commonwealth.

Reader, I doubt not, but thou art sensible, that this deceiving Sophister is like to lose the day, unless he has a Reserve of better Arguments. But I cannot triumph in these poor Trophies of Victorie over him, until I have also so satisfied thee, that there may not remain the least regret upon thy Spirit. Liberty, and the natural just Rights and Privileges of the People, are Jewels, which (perhaps) thou highly valuest, and truly (when rightly stated) I do, and ever shall put as high a price upon them, as thou doest. Let him dy as a Felon, and a Traytor (say I) who shall once attempt to rob and spoil his dear Countreymen of so rich a Treasure. But this is the great fault of the Generality of men, who (for want of that thing, which we call good Judgement) do needlessly contend about trifles, and (*Ixion*-like) hug and embrace the shadowes of this great Goddess Liberty, in a vain, delusive opinion, that they have the substance. I cannot apprehend, That the Liberties of the people consist so much in electing their Governours, as in being well governed. True indeed, it was great prudence in our Ancestors to reserve to themselves that power at a time when there was but one Common interest in the whole Nation, viz. The securing of their just rights and privileges from the Invasion of an ambitious Tyrant, who watched all opportunities, and contrived all means to make himself an absolute Master of their Lives, and fortunes; But the case is much altered now, when, by reason of the late differences, there are so many several interests in direct opposition one to the other, which do all at once struggle for Primogeniture; and tis more than probable, that if popular suffrage should be made the Midwife, an hairy *Esaú* would get the birth-right from a smooth *Jacob*.

Besides, such is the ignorance of some, and the perverseness of others, (yea of the greatest part of those also who cannot be brought under the comprehension of Delinquency,) That, might they be suffered, they would in one day put themselves and us, in the very same position of servitude and slavery, in which we were a dozen years ago. And truly I cannot see what more reason they have to complain of this charitable restraint laid upon them for their own good, which they understand not, than a mad man has to blame his friends, who out of a tender care of him, and love to him, bind him for a while in chains, lest in the height of his raving fits, he should offer violence upon his own person. I am confident, that if ever the (as yet deluded) people be restored to their

their right wits, they will thank those that are now in Power, for this their exceeding great regard of them in the time of their madness.

But, Reader, I do suppose thee to be one, who hadst rather be set free by the friendly hand of another, than remain bound with cords of thine own twisting. If thou art such an one, I need not trouble my self much to undeceive thee, nor to break those cobweb Snares, which this venomous creature has woven out of his own poisonous bowels, in hopes that some little flies may pass that way, and be caught by him. Thou knowest the old Proverb, All is not gold that glisters, a *Bristol* stone is sometimes put off under the name of a good *Diamond*, but he that buyes it at that rate will soon find himself a loser. Indeed I have observed, That it has been the long practised policy, not only of these, but former times, that, whosoever he be, that designs to set up an Idol of his own, he will be sure to gild it over with pretences of liberty; knowing then that the ignorant multitude will soon be brought to fall down and worship it. If the truth were known, and the secrets of hearts discovered, it would appear, that the *Informers*, and others, who do most cry out against the present Authority, have no other quarrel to it, but that they themselves have no share in the Authority; a thing which (the Lord knows) they are no more fit for, than *Phaeton* was to sit in *Phœbus* Chariot, and guide the motions of the Celestial bodies.

That saying of *Nero*, concerning his discontented Mother-in-Law *Agrippina*; may truly, and properly be applied unto these men, *Ideo ladi, quia non regnant*. They complain of grievances, when as their only grievance is; That they do not govern; they possess the people, that they lie under great oppressions, when the only oppression is, that they are not suffered to oppress. Surely were these men once in power, we should soon find them guilty of so many Illegal, Tyrannical, Exorbitant Practices, that their little fingers would be heavier upon us, than the loins of our present Governours. I do not speak this altogether at randome, a sufficient ground for this suspicion, might be that insolent, insulting, oppressing, injurious carriage of some of the chief of them, who, (in whatsoever capacity they have been in, either as Land-Lords, or Officers of the Army) have alwaies discovered so much of a base unworthy spirit, as caused some that knew them to make the same presaging observations upon them, as was sometimes very truly made upon that Monster of men, who, before he was Emperor, made it his Closet recreation, to exercise that barbarous cruelty upon flies, which afterwards he turned against all Mankind. But I do not desire to uncover the nakedness of any, I pity, not glory in their infirmities; Onely this use I would make of it, That surely when such *Crocodiles* as these weep, it is not because they are hurt, but to the intent rather, that by these their whining dissimulations, they might tempt the ignorant multitude in a foolish Compassion to flock unto them, and they might thereby have opportunity to devour them.

2. Partic. We do declare our Selves the Parliament of *England*.

If the people had chosen them (saies the *Informers*) they had known them to be a Parliament without their Declaration. It is well they understood, that they were not the Representative of the people, which indeed agreeth more with the constitution of a free Commonwealth, than the word Parliament, &c.

Reader, it is not my business to prove the present Parliament a representative of the people, yet in some respects it is not very improper to stile them so.

For first, though they were not chosen by the people, yet they were summoned in the behalf of the people, and as to all intents, and purposes, do personate the interest of the people.

Secondly, though they were not carried upon the shoulders of the multitude, yet most of them were such as were highest advanced in the hearts of the best affected, in the respective Counties from which they came, and for which most particularly they are to serve.

Thirdly, though their names were not returned by the Sheriffs, yet there are but few
E who,

who do now sit in the house, who either by Petition, or by word of Mouth, were not presented to his Excellency, as men that were fittest to serve their Countrey in that capacity.

But I will not insist any longer upon an empty name, which is no better than a rattle to please children, and deceive fools. That which in this place my eye is most upon, is that word, which the *Informers* does often use, but I think, does not well understand, *viz.* A Free Commonwealth. If by this he means a people enjoying the Protection of their persons, their lives, their estates, inheritances, and possessions, without any infringement of the due Rights and Privileges of a governed People; such a Free Commonwealth is *England* at this day. But if he extends it farther, (as I think he intends) to a people in whom reside the Supreme Power of making and repealing Laws, of electing and rejecting Magistrates, of ordering, and disposing of all the Affairs of the whole Nation, as to themselves shall seem most expedient, Such a free Commonwealth neither is, nor (unless Histories deceive us) ever was within the bounds and limits of this Island.

I am not ignorant, That it generally passes for a long received, traditional truth (which *Brown* might well have muttered amongst his *Vulgar Errors*) That that thing, commonly called, the Representative of the people, is convertible with a Democracy, but if we compare one with the other, in these two or three particulars, we shall clearly see the contrary.

For first, In a true Democracy every man whatsoever (all degrees, distinctions, and differences of persons laid aside) has a free vote and suffrage in the choosing of those unto whom is committed the management of Civil Affairs; but much otherwise is it amongst us, where none besides Free-holders (in which number is not included the hundredth part) is permitted to have a voice in the Election of a Burgess, or Knight of the Shire.

Secondly, In a true Democracy nothing must be done without the joint and mutual consent of all; but amongst us the Majority of voices is sufficient to authorize any one to sit in Parliament, which Parliament also, when assembled together, often imposes, or at least may impose that as a Law upon the whole Nation, which perhaps is carried onely by the advantage of one casting voice.

Thirdly, In a true Democracy, as the Senate is chosen by, and for the people, so they are also to be altered (either as to the whole, or as to part only) according to the will and pleasure of the people; but our Representatives Claim a Prerogative much beyond this, for by our Lawes it is not in the power of the People to put a Period to them.

Reader, I insert this here, not that I would derogate from the honour of our old Parliamentary Government, but rather that I might a little rectifie the wild notions, and apprehensions, which the generality of men conceive of it. To magnifie, and exalt any thing above its due, is to me the greatest idolatry in the world. Whatsoever Authority is set up, I respect it, I honour it, I obey it, when that is gone, like a young Widow, I can presently espouse my self to another, and love it as heartily, as I did the former. Nothing puts me so much out of temper, as to hear some, (who stile themselves men, and by that name seem to be entituled to reason) quarrelling at all Governments besides Parliaments, as being established upon power. Reader, if thou bee'st so unhappy at any time as to be troubled with such Womanish Complaints as these, ask them, How they will prove, that a nation governed by such Representatives as ours, does not ly under some constraint of the Sword? How comes it to pass that one man has liberty of Election, and another has it not? has not the Sword (think you) some secret influence, which has made a distinction, which Nature never made? What reason is there, that ninety-nine should be forced to take Lawes from an hundred? Is it not from this presumption, that an hundred is like to beat ninety nine? Surely if ever this giddy age turns sober again, they will not be able to think over their old thoughts without blushing.

But,

But, Reader, there is one thing, which I must needs caution thee of. Though in my Parallel between Democracy, and our manner of Representatives, I seem to give the Precedency to Democracy, yet I would not advise thee to set thy heart upon it, as that which can by all the art, and industry in the world ever be made applicable to this Nation, Thou mayest, if thou pleasest, delight thyself now and then, by framing such an *Utopia* in thy head, but believe me, it is as impossible to fit a Democracy to this, or any other great people, as to put a Dwarf's Shoe upon a Giant's foot. True indeed, we find that *Athens*, after it ceased to be ruled any longer by the *Archontes*, did for some considerable time, and *Sparta* for a much longer time (for seven hundred years) continue and flourish in great prosperity under this Government. Nay it is confessed, that there are many free Cities, and Cantons at this day, which do still conserve their Liberty by a Democracy. But what proportion does *Athens*, *Sparta*, and these Cities bear to so great and populous a place as *England*? How can it be imagined, that upon every occasion, all the people disperse into so many corners of the Nation, should be convened together? Or if they could be convened, whether should they come? What Place is able to receive so many Millions of men? And if a place could be found capacious enough to hold them, which is not to be imagined, yet how is it possible, that such a confused multitude should ever be digested into such order, as that the hundredth part should be made to understand what is proposed to them, or that any one should be able so faithfully to collect the sense (or non-sense rather) of them all, as to know for certain the result of their debates? These, and a thousand more, and greater impossibilities do present themselves so fast at the first view, that, methinks, any rational man must needs be frightened out of the vain apprehension of a thing altogether so infelible.

Let this suffice to be spoken at present concerning the *Informers* Free Commonwealth, which I have been the more large in, because I find he makes much use of it (though a meer *Chimera*, not having existency any where but in a deluded fancy) to amuse, and deceive the Vulgar.

3. Partic. We shall be as tender of the Lives, Estates, Liberties, and Rights of all others, as we are of our selves, and posterities, whom we expect still to be governed by successive Parliaments.

The first part of this Clause, declaring their tenderness to preserve our Estates, Lives, Liberties, &c. the *Informers* slubbers over, not taking any more notice of it, but only that it is a fair promise. That which he most sticks upon, is the latter part, hinting at our being governed by successive Parliaments. But, Reader, Let you and I be of another mind; Let us have our lives, Estates, &c. secured, which we have no cause to doubt. As for Parliaments, let our Governours please themselves, and they shall please us.

Some other short Observations he makes upon other particulars in the Declaration, but they are but triviall, and therefore I pass them over. This one thing only I would add, That if it were safe to guess at a man by the Complexion of his language, I should judge the *Informers* to be one of as Knavish, an Atheistical Constitution (no disparagement to Mr. *John Lilburn*) as ever I met with in all my life.

Wednesday the 13. of July. This day several Petitions from *London*, and the County of *Hereford*, were presented to the House, on, and in the behalf of Master *John Lilburn*; Likewise many Women waited with a Petition in his behalf, but were not admitted.

Here the *Informers* is very angry, and threatens to prove hereafter (if he be not hanged before, as he deserves) that it is the duty of a Parliament to receive all Petitions, of what nature, and from what hands soever. But, Reader, if they should take his counsel, they would be able to give but an ill Account at the years end, of what they have done for the good of the Commonwealth. He tells us of an old Woman, who being answered by *Philip*, That he was not at leisure to hearken to her request, replied, *Then leave thou to be King*. This reply was fit to come out of the Mouth of a Snappish old Woman,

man, but a wise man would rather invert it, and say, That he who will be at leasure to hearken to all such kind of requests, must necessarily leave to be King, whose duty it is to attend the weighty Affairs, and Publique Concernments of the Nation, not to have his ears open to all the impertinencies of that clamorous Sex. Besides, what reason had the Parliament to hear any Petitions in the behalf of one that stood accused for felony, and had not yet undergone a legal tryal? This had been to have concluded him guilty, before he was proved guilty, which had been unjust; and to have given him his pardon before he was condemned, which had been absurd, and irregular.

But that, I perceive, which troubles him most, is, that the good women (which are the strength, you must know, of his Party) should after many daies waiting be refused admission, *quatales*, because women. It may be (he saies) that they will not have to do with women, because some of the other Parliament had too much to do with them. In earnest I do believe that our *Informers* has had more to do with them, than either this or the last Parliament, or else surely he would not be so much their friend. It is an even wager, that ere it be long we shall see a gallant *Amazonian Army*, with him at the head of them, and then let the Parliament men look to themselves; These Indignities will be called to mind then, and believe it, they shall be sure then to hear of it (if not to feel it) on both ears.

Thursday the 14. of *July*, they proceeded in the Nomination of the Council of State, to this he saies nothing.

Fryday the 15. *Saturday* the 16. *Monday* the 18. They had debate of the Tyths. The time was, when those of his party (generally known by the Honourable name of *Levellers*) were as forward as the forwardest to decry Tyths, as a great grievance, and an horrible burthen to the people: But now it seems they have thought better of it, and find that the Farmer can get nothing by taking them away, and therefore they are contented they should be still continued. But (by the *Informers* good leave) there are some who say, That the difficulty of the question, if rightly stated, lies not so much in the profit, or disprofit of the Farmer, as in the honor or dishonor of God. But this is no fit opportunity to pursue this discourse.

As for the Impropiators (which the *Informers* is so much afraid of) I do not see how their Interests, and the Parsons, come to be so inseparable, that they must needs both fall together. The right of one stands upon the account of Purchase, which must be allowed in any Court of Law, or Equity; but those, that have studied the point, tell me, That the pretended right of the other can hardly be proved in any Court, but where the Pope is judge, *Sed hac sub Indice lis est*.

The Occurrences of the 7 following daies I find barely mentioned, with few or no observations at all upon them.

Thursday the 23. of *July*, the House made an Order, that no Petition should be presented, but it should be signed by one of the members of the house, besides the Petitioners.

Here I cannot but observe with a great deal of delight, how like one of the scoulding Oyster-Wives of *Billinggate*, our *Informers* (in a great passion) rails out half a side of Paper, before he has patience enough to pause a little, and tell us what it is he is so angry at. With much ado I have found it out at last, that this his great fury is occasioned by the above-mentioned Order.

If Petitions signed by the Petitioners be not sufficient (saies he) God deliver us poor *Englishmen*.

I wish he would learn more manners, than entitle a whole Nation to his madness. The name of an *English*-man will become a reproachful proverb all over the world, if such Capritious fellowes as he goes on thus to quarrel with the Supreme Power, and make the People patronize his folly under the name of Common Interest.

But he has discovered the policy of this Order, which is, that such Petitions as are any waies hurtful to such and such an interest, may not pass the Scyve, or be reported.

And

And truly Reader I think there is apparent need enough of a Scyve. Is it fitting that a company of idle, audacious Apprentice-boys should come in a factious, seditious manner, with a bold, impudent face confronting the Majesty of a Parliament, and conjuring them to give a speedy answer to their wild requests, and with menacing language declaring, that they must expect to keep their seats no longer, than whilst they did Justice, of which Justice also (they) the Scum of a frothy multitude must be the Judges? to what an height of rudeness, and barbarousness is this poor Nation (which was sometimes a pattern of Civility) now come? I profess I think it were a mercy to us, if God should give us up into the hands of some Tyrant, who might lash us with the smarting Scorpions of Injustice, and Oppression, untill the people (grown wanton with the late too much indulgence of their Governors) were reduced to their antient principles of sobriety and obedience.

From this day I meet with nothing observable, until

Wednesday the 3. of *August*, This day came an account from General *Monck* of the Sea-fight, relating the particulars thereof, and observing therein the goodness of God, in giving us, his Servants, a Victory against his Enemies.

Upon these words, and other Expressions in the Letter, the *Informers* takes occasion to play the Advocate for our *Dutch* Enemies. He confesses indeed that they may ly under a Scourge for their *Amboyna* cruelty, but still they are his people, we the Rods made use of in the hand of God to correct them, and when the work is done, we may expect to be thrown into the fire. Nay, he saies, they have not that hypocrisie amongst them, as to carry on their designs under the pretence of Religion, as we do, but they make their pretence to be common good, which will bear them out in the end. Truly, Christian Reader, though I cannot but discern that this reproach flowes much from the ranckor and bitterness of an evil spirit, yet I cannot but also see the Lord holding forth this reproof to all the Saints in *England*, those especially in Authority, to the end, that they might be brought to enter into the stricter scrutiny of their own hearts. I cannot but call to mind the sweet frame of Spirit that appeared in *David*, when *Shimei* followed him, reviling, and cursing him in such like upbraiding language as this, *2 Sam. 16. 10.* Though his fawning, flattering Courtiers that were about him, could have found in their hearts to have cut off the head of that dead Dog (as they tearmed him) yet good *David* (who in nothing more than in this, was a man after Gods own heart) would not hearken to any such advice, but, looking beyond the baseness, and wickedness of the instrument, received what he said, as a Message sent by God unto him, concluding, that it was God bid *Shimei* curse *David*. The Lord give the like Spirit to our *David*, (for to him, I believe is this cursing particularly directed in the intention of the Author) The Lord I say give him, and all the faithful ones in the three Nations, such a Spirit of holy jealousy, that upon every such hint as this, they may make inquiries into themselves, and find out, if it be possible, whatsoever secret corruptions lurk within them. Indeed if this were the worst that the *Informers* had said, for my own part I could love him with all my soul, nay I should judge also that he were a better friend to the people of God, than the rest of his writings speak him to be. The truth is, had I reason to judge others by my self, and to take the proportion of their corruptions by that hypocrisie, self-seeking, and all manner of baseness, which by sad Experience I find lodged in my own rotten heart, I should here subscribe to all, and ten times more, than he has spoken concerning them. But surely the Lord has a remnant amongst us, surely there is a holy seed, surely there are some, who in the simplicity of their spirits aim at the glory of God, and would be contented to submit all their interest to the interest of Christ Jesus, and lay down all their Crowns at his feet. The righteous God knoweth it, and he will make their righteousness to shine forth as the noon day. Nevertheless, let us take the *Informers* Counsell, let us not say that we are more holy than they, but let us say, By the grace of God onely, we are what we are.

Thursday the 4. of *August*, A Petition was presented by many of the County of
F Kent,

Kent, for the taking away of Tyths. This the *Informer* keeps a great deal of stir about, making several peevish cavils, and spiteful Objections against the Preamble of the Petition, and repeating some Arguments against the matter of it; But I will not be provoked to return any other answer to him, than what I briefly made before, pag. 20. One word onely to his Observation upon the answer of the House returned to the Petitioners, which was this.

That they did take notice of their good affection to them, and that the business was under Consideration, and that the House will do therein what the Lord shall direct them.

Instead of this gracious and Christian Answer, he thinks it had been better if they had told them, That they could not but discern something of self in their desires. But truly unless the Parliament had seen with his discerning eyes, I know no reason why they should rebuke them with his reproachful words. It is strange to me what selfish design should shew it self, in their desiring that, which (if granted) by his own acknowledgement, page 20. would we no advantage to the Petitioners. But it is a curse that accompanies all contradicting spirits, that sometimes (unadvisedly) they contradict themselves.

But of all that has dropt from him, there is nothing methinks that looks so like his own, as that one expression of his, That

Instead of telling them they should do as the Lord directed them, they had better have told them, that they would do according to Equity and Justice.

What greater blasphemy did ever come out of any mouth (but his) than to rob God of one of his most glorious Attributes, by putting Justice and Equity in distinction from him who is Justice and Equity it self. If my pen were not quite tired already, it would move almost alone (without the direction of my hand) in this quarrel. But, I fear, I shall exceed my intended brevity, and therefore must hasten.

Fryday the fifth of August, The House took into debate the business of the Court of Chancery, and resolved, That it should be forthwith taken away, and appointed the Committee of the Law to prepare a Bill for that purpose, and consider how the cases now depending in Chancery may be determined, and likewise a provision for determining of future matters of Equity.

One would think, that the *Informer* intended to turn a grave States-man at last. Hitherto he has played the mad man, or mad dog rather, without any cause at all, biting and snapping at every one who came in his way; here he begins to put on a sober countenance, and very prudently to discourse the danger of doing things of great concernment without great deliberation.

But in earnest, Reader, I have found him such a Knave in all his postures, that I cannot count it want of charity to have a jealousy of whatsoever he saith. I am apt to think, that as, by taking upon him the Mode of a Christian, he did cunningly endeavour to draw a prejudice upon all the eminent professors in England before; so by putting on the grave garb of prudence, he does design to bring into suspicion the wisdom of the Parliament now.

He tells us, *That it would have appeared more deliberate, if provision had been made for the determining of those causes now depending, and of such cases as ought to be relieved in Equity, before the Court had been taken away.*

But was not care had of this, when the Consideration of it (*in terminis*) was refer'd to the Committee of the Law? And is not the bringing in, and passing of the Bill suspended, untill such provision be made?

He saies moreover, *That it is the part of an unskilful Physician to kill a corrupted body, instead of curing it*, and from thence he infers, *That the corruption of the Court of Chancery should have been taken away, not the Court it self.*

I am altogether of the *Informer's* mind; I will never believe him to be a good Physician, who has no better way to cure diseases, than by destroying the subject of them, the body; But on the other side, I think he is as bad a Patient, who will not be contented

tented to part with a corrupted Member for the preservation of his whole Body.

Cuncta prius tentanda, sed Immedicabile Vultus

Ense recidendum est, ne pars sincera trahatur.

It is a meer fallacie which he endeavours to obtrude upon us, when he would perswade us, That the corrupted body of the *Chancery* should rather have been purged from its abuses, than destroyed. There was no such great necessity of continuing it, nor danger in removing it, and therefore there needed not any such great care to preserve it. For though the *Chancery*, and the other Courts (if considered apart by themselves) may every one be termed an Artificiall body; yet as they stand in relation to that grand Political Constitution of the Nation, they are (at best) but Integral parts thereof, and subservient thereunto, as the hand or foot to the whole. Nay it might bear a question, whether, or no, they do deserve so good a name, it being asserted by some, that they are no better than the meer excrescencies of Tyranny and Knavery, and of no more use than a sixth finger.

And whilst I thus speak, I would not have it thought, that I am unmindful of that good, and safe Maxim, *Abusus non tollat usum*, or that other, *Ab abusu ad non usum non valet Argumentum*. For my part I do not think that they spell *Reformation* right, who are ready to destroy every thing, in which are to be found some abuses. This were to be of our *Informers* Judgement, who (by his good will I think) would cast off all Government, because of some Errours, Mistakes, Corruptions, and defects that are in it. But yet, Reader, thou must remember, that the abovementioned Maxims are to be applyed unto things in themselves good, and necessary; If they be absolutely evil, they are not to be continued at all; If they be indifferent, they are to be continued onely so long, whilst the apparent good of them does countervail the Inconveniences that are in them. When their Abuses once multiply to such an height, that they may more properly be counted corruptions, than corrupted things, then we are immediately to be as weary of them as of a disease, and to part with them as willingly, as with plague Soars.

Under this head, tis thought, the Law-Courts of *England*, may very fitly be placed; howsoever I can think no other, after it has been so determined by Authority.

This may seem a strange piece of implicit faith, but I learnt it of a Physician, who giving order to have his Patients leg cut off, and being askt the reason why, gave no other answer but this, *Credendum est unicuique in sua Arte*. Indeed to me it seems the greatest incongruity in the world, for such Emperick-States-men as the *Informers*, to take upon them to play the *Criticks* upon the determination of a Senate, as if it were likely that a rude and ignorant eye should find out a fault which the Artist himself could not discover.

Of all Philosophers, I most love the *Scepticks*, and of all Christians (with *Paul*) I most applaud the Noble *Bereans*, but of all Common-wealths-men, give me the man, who makes his Governors his undoubted Oracles, and centers his thoughts upon their resolutions.

I cannot chuse but laugh to see the *Informers* profess himself so great an enemy to Changes.

It is not safe, he saies, *to accustom a people to Changes, for it is the occasion oftentimes of cruel War: in all Changes some are disobliged, so that to morrow after the Change, if any offer to attempt new Changes, and pretend more to Justice, they will immediately draw all to their party, that were formerly disobliged.*

Reader, I must needs subscribe to the truth of what he saies in this place, though I think it would have come much better out of any mouth, than his own.

Long experience hath confirmed it for an undoubted Maxim, That change of *Climats* doth not work more alteration in Natural bodies, than Change of Governments in Politick Bodies; and as in the former, so also in the latter, though the Change in it self may be far the better, yet (not so well suiting with the present constitution of the people,

and meeting with the opposition of different Interests, which (like contrary qualities) strive and contend to preserve and defend themselves, it so comes to pass, that, for the most part it endangers a Commotion, and works so great distempers in the State, that seldome or never it can be restored to its right temperature, before the strength either of the one, or the other most predominant humors, hath spent it self in the sharp sickness of a tedious Warre. For this cause, wise men, that do most tenderly consult the good of their Country, have alwaies thought it their highest point of prudence, to bear rather with many Inconveniences of the present, than to incur the hazard of Erecting a new frame of Government. But if the miserable necessity of times be such (as lately it was with us) that the Authority in being hath attracted unto it so much *Corruption*, that (like an *Ulcer* in the flesh) it doth not onely pain and torment the body, but is likely also (if not prevented) to invade the *Vitals*, and to draw a speedy and inevitable ruine upon a *Nation*; in such a case as this, there is no other course to be taken, but to make an *Incision* with the Sword, and by an Arm of violence to rend, and tear away the cause of the impending danger. Neither is it to be thought, that a perfect Cure is wrought as soon as this is done, the greatest and most difficult part is yet remaining to doe: It cannot be imagined but that a *Common-wealth* (after such a violent change) like a green *Wound*, will be ready to fester, if not diligently lookt after; and therefore the next *Care* must be to bind it up speedily, lest the wind of *Faction*, and *Sedition* getting in, the *Cure* proves of more dangerous consequence than the *Disease*. For it is most certain (as the *Informers* saies) that every disobliged person (upon a counterfeit pretence of Justice) working upon the discontents of some, and the unsettledness of others, will easily be able to make himself master of a party; and by that means there will never want new matter of *Changes*, so long as there are new designs of *Ambition* to be promoted. For the prevention therefore of this so great a mischief, wise men are of opinion, that the Crown is no sooner to be removed from one head, but immediatly it should be placed upon another: for if Prerogative be once prostituted to the licentious liberty of the giddy Multitude, it will be an hard matter to restore Authority to its due Majesty, and to recall the People to their wonted Obedience, and sobriety.

But I know not how my pen hath slipt into this digression unawares. My intention was rather to shew the Reader how inconvenient the *Informers* practices are to his own principles; for if we look but upon the very next words following, we shall find, that, as dangerous as (by his own confession) changes are, yet (by his good will) he would fain have one change More.

It hath alwaies been the unhappiness of this Nation (he saies) *to be ever sick of one Interest or other; formerly it was sick of the Interest of a King, Lords, Bishops, Court of Wards, a Corrupted Parliament, Court of Chancery, &c. and now all these are spued out, the Nation still remains as sick as ever; for want of the pure Air of its undeniable Rights to breath in.* But, Reader, thou must know, that it is not so much the Nation, as himself, that is so sick for want of *Air* enough for his ambitious, turbulent spirit to breath in. Though King be gon, and House of Lords gon, Bishops, High-Commission-Court, Court of Wards, Court of Chancery, and a corrupt Parliament gon, yet still the poor *Informers* is sick, heart-sick, something still lies at his stomach which he cannot digest. And what is that think you? An heavy thing, a grievous heavy thing called *Authority*. Oh good Charitable Governours, as you tender the life of a good Commonwealth's man, help, help quickly our poor, dying, languishing *Informers*, leave your Seats, surrender your Power, give up your Arms, proclaim him Supreme Governor of the three Nations, then (and not till then) will he be an happy man, and consequently we a very happy people.

Saturday the 6th. of August. *This day the House took notice of the great abuse done, as well to themselves as to the People, by many Pamphlets, wherein their proceedings are falsely reported, and represented; therefore they did refer the same to a Committee, as also the printing of scurrilous Ballads, Pamphlets, and other seditious Books, and to examine the Writers, Printers, and Publishers thereof.* Stil

Still more and more grievances, still more and heavier yokes, still more [pretended] Infringements of our Liberties. Is it not enough that the *Informer*, and such honest, publick spirited men as himself, should ly under the insupportable burthen of being governed? Should be robbed of their natural rights of Ruling? Should be deprived of their just privileges of living above the miserable constraint of that Tyrannical thing called the Law? Must they also have their mouths stoppt? Shall they not have freedom to revile, reproach, scandalize, rail, cast all manner of ignominy upon Magistrates? Shall they not be permitted to discharge their consciences in stirring up the people to mutiny, faction, sedition, rebellion? If they devilishly, & maliciously print, write, or publish any thing against Authority, which is a notorious ly, must their Books therefore presently be counted seditious, and suppressd? Reader, I leave thee to judge, whether any but a mad man would not be ashamed to offer such things as these to the view of the world; Yet in effect such is the substance of what the *Informer* here saies, such and such onely are the oppressions which he here complains of. Here were matter enough to make sport for the dullest pen, but believe me, Reader, it rather makes me sad, than merry; I could rather weep for him, than laugh at him. Certainly, unless this nation be curst to perpetual madness, it will be hard to perswade Posterity, that ever *English-men* were so mad. What history can parallel such language as this?

The legallest Parliament that ever was chosen, cannot be Judges of publique good without the people. It is not safe for the Parliament to deny any thing which the people say they will have, &c.

Are these Expressions befitting those whom God has subjected to the Authority of such, under whose Government, and by whose care we enjoy protection of our Lives, or estates, our just liberties, and (what is more than all) our religion?

O scelus! ô veterum proles vesana Gigantum!

Iamne juvat bellare Diis? jam turbine diro?

Jam revocare Chaos? —————

Surely *Cade*, *Straw*, and *Tyler*, are either revived, or else their ugly, disorderly souls are by an unhappy *Metempsychosis*, and transmigration, entered into this Age. But I am loath to enlarge my self here, for fear I should too long keep the eyes of the Reader upon that, which (out of a tender love to my Countrey) I wish had never been said, and now it is said, I wish it might be forgot.

Sabbath day the 7. of *August*, There was a paper read in the Churches of *London* from the Commissioners appointed to enquire into the true state of all *Donations*, That it might be employed according to the intents of the *Donors*.

Here the mad *Informer* takes occasion to accuse them of *Treason*, for causing those things to be read in the Churches; which, according to the good customes of *England*, ought (he saies) to have been read, or proclaimed upon the Market daies of the several *Cities*, *Towns*, and *Boroughs* of this Nation, at the assemblies of the people in full *Markets*.

But such foolish cavils as these are rather to be laught at, than answered. I wish the *Informer* was guilty of no greater *Treason* than this is. It has formerly been the good custome, not of *England* onely, but of all civilized places in the world, to bear such respect and reverence to Authority, as not to confront them with such sawcy scurrilous language; and how well this custome is observed by him, and the rest of his faction, I leave all men to judge.

Neither is it of much more moment, which afterwards he urges against the Order of the House upon *Wednesday* the 3. of *August*, in pursuit of a former Vote of the late Parliament, which was, that one Moity of all Hospitals in *England*, employed for the cure of sick and poor people, be, during this war at Sea, reserved for the wounded in the service of the Navy. This he cries out against as an high piece of injustice, and endeavours to prove it so from that Statute, *Anno 2. Hen. 5. cap. 1.* which is a much stronger Argument against him, than for him. For amongst the several reasons recited in that Statute, why Hospitals were founded, this is one, That impotent men might

be maintained. Now I wonder who can more properly be called impotent men, than those who have lost their limbs? and of all impotent men, who can claim a greater right to the benefit of such charitable Donations, than those who are maimed and disabled in the service of the Common-wealth, for the defence and preservation of their Country? Certainly there is no rational man, but will conclude, that (*per formam Doni*) such men as these were most particularly intended by the *Donors*.

But, Reader, I suppose by this time thou art so well skilled in the temper of this Arch Knave, that I need not tell thee, that in this, and all other his feigned pretences to Justice, his secret design is to exasperate the spirits of men against their Governours, and to furnish them with fallacious, deceitful Arguments, against all proceedings whatsoever, that are tending to the advancement of the Publique Good of this Nation.

The remaining part of this *Pamphlet* is spent in Observations upon the Occurrences of *Thursday August 11.* and *Fryday August 12.* The sum of them may be reduced to these two heads. First concerning the Tryall of Lieutenant Colonel John Lilburn. Secondly, concerning a Vote of the House for the Erection of an High Court of Justice.

First, as to the first, the *Informer* tells us only, that he was brought to the Sessions-house, where insisting upon *Oyer*, he made his Objections against the Act for his Banishment. I will not repeat them, because they are not unknown to any. One word onely to the person of the man, the great Idoll of this Giddy Generation. Some men who knew him in the times of the late Persecution, are induced to entertain charitable thoughts of him, nay stick not sometimes to rank him amongst the Godly. That he was eminent in his sufferings for his zeal against Innovations in the worship of God, his constant asserting of the Liberties of the people, his resolute opposing all Tyrannicall, and Arbitrary Proceedings, is not forgotten by any one, nor would it thus long have been without its due reward, had not his carriage since sullied the glory of all his actions, and made it too manifest, that in all he did, he was but a *Jehu*, driving furiously for the accomplishment of his own base self-seeking designs. This spirit of pride, though, like a secret feavour, it lay sometime concealed, yet was it not long before it discovered it self to some, who finding his pulse beat so strong, and a kind of Heedick distempered heat accompanying him in all his words, and actions, began to conclude, That surely his heart must needs be enflamed with a more than ordinary aspiring ambition, beyond that which the highest valuation of his merits did in any measure entitle him to. This was no sooner discerned, but straightways his reputation began to lessen, and the former opinion of his honesty was in a short time changed into a suspicion of his Knavery. Neither was it long, before his behaviour gave clearer, and larger confirmation to these conjectures, and administered new fuel to those sparks of Jealousie which were already kindled in the thoughts of many: His words presently grew beyond measure extravagant, and insolent, all his speeches openly factious and seditious, and lest he should not be able to do mischief enough with his clamorous tongue, he betakes himself to the Press, as an Engine fit to convey his poisonous principles throughout the whole nation. Authority is the mark he principally shoots at, loading the Parliament (as yet innocent) with all manner of false and scandalous aspersions, and not forgetting to direct his worst, and sharpest Arrowes, against his Excellency, who guarded with a breast-plate of untainted sincerity, could not so much feel the smart of all his invectives, as to be provoked thereby to entertain the least desire of revenge against him. At last his passion, acting him beyond the rules of duty, and obedience, he falls under the comprehension of high Treason, and is arraigned as a Traytor at *Guild-Hall*, but quitted by the unconscionable verdict a partial Jury.

He was no sooner delivered from this danger, but being now more than ever exalted in his own thoughts, and filled with hatred against the people of God, he puts in practise that damnable design of stirring up the Army to Mutiny, and by his Emis-
saries

faries and Agents abroad, had so wrought upon the ignorance of some, and the ambition of others, that had not the vertue and prudence of the (now) General, through the goodness of God, from time to time prevented it, and crusht that *Cocatrice* in its shell, I almost tremble to think, what would have been the miserable and wofull effects thereof. In this manner he continued his wicked practices, and secretly managed his ambitious designs, to the great endangering the peace and safety of this Nation, until the righteous God, not able to endure him any longer, spued him forth; So ordering it, by the wise dispensations of his providence, That he was once more brought under the lash of Justice, and by Act of Parliament banished for ever out of the Dominions of this Commonwealth.

Hitherto he had disguised his Hellish Intentions under the fair and plausible (but most deceitfull) pretences of the peoples Liberty, Publique Good, and the like; but henceforward he begins to appear in his own ugly shape, and more and more to confirm the just suspicions of those, who (being too wise to be deceived with outward appearances) alwaies concluded him to be a man watching any opportunities, and seeking all advantages, to rear up Fabricks of his own greatness, though the foundation of it were laid in the certain ruin and destruction of his own Countrey. In pursuit hereof, he enters into a wicked compliance with the Malignant party in *Holland*, offering his service for the assistance of *Charles Stuart*, promising to murder the General, and engaging himself (if he were but furnished with some small supplies of money) by the influence which he had upon the long-deceived Multitude, in a short time to raise such an Army of woollen, and Leathern Aprons, as should easily be able to put that Brat of Tyranny into a full possession of his (late) Fathers Territories. Hear, O Heavens, and tremble, O Earth, at the relation hereof! My ink is not black enough to paint the deep dy of so unheard-of a villany, and my pen seems even to start from the Paper, abhorring the mention of so foul a fact. But I will rather offer violence to my own inclinations, than by my silence render my self unfaithfull to my dearest Countreymen. That he might now the better insinuate himself into the affections of his new Friends, and beget in them a stronger opinion of his fidelity to them, he makes discovery of some who were employed by our States to reside in *Holland* for the Service of this Common-wealth, and not satisfied with that, joins himself in a bloody confederacy with desperate villains, and (as if scorning any thoughts below Murther) secretly contrives with them to have them butchered. There now remained no more for him to do, but speedily to put in practice his intended designs, which he could not so well accomplish at a distance, and therefore (Serpent-like) he endeavours to wind himself again into our bosomes, that he might have the better opportunity to destroy us. In order to this, he makes his Addresses to the General, and his Council of Officers, complaining of the great injustice of the (late) Parliament, (which was now dissolved) in imposing so heavy a punishment upon him, promising, that for the time to come he would live more quietly, and peaceably, than before, and imploring them to take off his relegation, and to restore him again to the Liberty of his Country. To this, Answer was returned, that they were unwilling by their own Authority to invalidate and make void former Acts, and therefore advised him to be patient for the present, and to expect relief from the succeeding Parliament, which would shortly be conven'd, and would be forward to receive all just Petitions, and to remove all unjust Grievances. But these delays were to him as bad as flat denials; for he knew well enough, that the opportunity of that instant time was the life of all his hopes, it being observed from long experience, That new designs can never come upon so good an advantage, as when the mindes of the people are generally unsettled, and discomposed by the change of Governments. Without any more ado therefore he fixes upon this desperate resolution, That into *England* he would come, though with the eminent hazard of his own life; esteeming it (it seems) as grievous a thing to him, Not to destroy others, as to be destroyed himself.

Reader, I have here presented thee with a bare relation of the naked truth, not clothed with the least amplifications of Rhetorick, nor circumstantiated with any malicious Aggravations of my own. Had I a mind to blunt my pen with all that could be laid against him, I have still sufficient matter to fill many sheets of paper. I could tell thee from the experience of many who are no strangers to him, that he has alwaies been observed to be a man of a conversation stained with all manner of personal vices, as drunkenness, swearing, lying, dissembling, gaming, and what not? But why should I add spots to the *Leopard*, or cast ink upon a *Black-Moores* skin? for my own part, I profess, I have not the least private prejudice to him, nor am I otherwise an enemy to him, than as I am a friend to the Common-wealth. By what has been said of him, I leave thee to make thy Judgement concerning him. Let me entreat thee only to look a little narrowly into his Actions, to take a general survey of his whole life, to compare his seeming principles, and his visible practices together, and when thou hast thus done, read Histories, search Records, consult Antiquities, call to thy mind the experiences of past and present times, and after all tell me, if ever thou heardst of so much Atheism lodged under the specious form of Religion, of so much Hypocrisie lying hid under the Cloak of a Counterfeit Sincerity, of so much Impiety concealed under the false disguise of Sanctity, of so much Pride lurking under the shew of Humility, of so much Self-seeking under the plausible name of Self-denial, of so much designed Tyranny under the pretences of the Peoples Liberty, of so much Malice under the dissimulation of Friendship, of so much Hellish Subtily under the feigned profession of an Innocent Simplicity, and of so much Devil under the Glittering Appearances of Saint-ship, as is to be found in this one man.

But, Reader, I will not hold thee any longer in a discourse of him, whose very name is become a Proverb throughout all *Europe*, and (by the common acceptation of all men) is made a word to express (in short) all that vileness, baseness, perfidiousness, and unworthiness, which nothing but a *John Lilburn* can be guilty of.

In the next and last place, concerning an *High Court of Justice*, briefly this one word; I find the *Informer* grounds his cavils against the legality of it upon *Magna Charta* chap. 29. which runs thus, *Nullus homo Liber capiatur, vel Imprisonetur &c. nec super eum ibimus, nec super eum mittemus nisi per legale iudicium parium suorum, vel per legem terræ.* From hence observe these two things.

1. That this Law of *Magna Charta* (as indeed all other laws whatsoever) was made onely as a Gate and Iron-bar to confine the Lion, and to secure us from the devouring clawes of his Tyranny; but was never intended to lay any constraint upon a Parliament. The King was onely a limited power (*in intentione legis*) and therefore ought to guide his actions according to the rule of Law; but the Parliament has ever been held a supreme Power, and to give laws to that, were a contradiction in adjecto. And therefore it is not a little considerable, that the Act doth not say, *He shall not be past upon, or he shall not be dealt with,* as the *Informer* falsely recites, but the true words are *Non super eum ibimus, nec super eum mittemus.* i.e. We (spoken in the person of the King) will not go upon him, nor deal with him. So that by this it may clearly appear, that the force and binding power thereof extended onely to the King, who was not to try or condemn any man, unless by the lawfull judgement of his Peers, and by the Law of the Land. And indeed nothing is more plain, than that this whole Statute, called *Magna Charta*, was onely the King's concessions to such things, which the Parliament (then) thought necessary to be granted by him, for the preservation of the Subject; as is manifest by the words in the Preface, *Henricus Dei Gratia Rex, &c. Omnibus Ballivis, & fidelibus suis Salutem. Sciatis, quod nos ad Emendationem regni nostri, Spontaneâ, & bonâ voluntate nostrâ, Dedimus, & concessimus Omnibus liberis in regno Nostro, Has Libertates subscriptas.*

Now, though the Parliament bound him up to this form, as the best way to prevent arbitrary proceedings, and to preserve the people in the secure possession of their Estates,
and

and lives, yet it is not to be argued from thence, that they left themselves under the same restraint, or that they have not power to proceed otherwaies, as often as it shall seem more expedient to them for the better administration of Justice. The Experience of these times afford us two eminent Examples, the Earl of *Sirafford*, and Arch-Bishop of *Canterbury*, both condemned in an extrajudicial way, without the Tryal of their Peers. And although at the same time it was voted, that this their practice should not be a Preident for the future, yet that does not hinder, but that the same Authority might hereafter do the same thing, if constrained thereunto by the same necessity. And certainly there was never more necessity than now, when the perverseness of the Generality of the people are such, that they count none so fit to live, as those, who most deserve to dy. Nay such is the unheard-of impudence of Juries in these daies, that they are not satisfied to be Judges of fact, but will take upon them also to determine of the lawfulness, or unlawfulness of an Act; A thing which past Generations, and former (modest) ages would have started at.

2. But besides this, It is very Observable, That in this Chapter of *Magna Charta*, (so much insisted upon by the *Informers*) it is not said, That the King shall pass upon no Freeman [*Nisi per legale iudicium parium suorum*] but there is added this Clause also [*vel per legem terra*] so that the sense of the Law is cleerly this, That he shall try no man unless it be by the Lawful Judgement of his Peers, or by the Law of the Land. Here the Reader should take notice, That that disjunctive Conjunction [*or*] does much differ from the *Informers* Copulative [*and*.] For did it run, That no man should be tried but by his Peers, and the Law of the Land, as the *Informers* falsely translates it, then indeed it might give him some ground (though not sufficient) to infer from thence, That no man, how guilty soever of the breach of any of the Laws of the Land, can be lawfully proceeded upon but by his Peers. But seeing that the express words are, That the King shall pass upon no man unless by the Judgement of his Peers, or by the Law of the Land, it is very cleer to me, that the King (and *a fortiori* the Parliament much more) had power by the equitable construction of this very Act, to proceed upon and condemn a Murtherer for Murther, without the formality of a Jury. And therefore we find that it was expressly enacted, 11. H. 7. Cap. 3. That as well Justices of the Assize, as Justices of the Peace, (without any finding, or presentment by the Verdict of 12. men) upon a bare Information for the King before them made, should have full power and authority, by their discretions, to hear, and determine all offences done by any person, or persons, against the form, Ordinance, and effect of any Statute made, and not repealed. This Act was then judged to be Declaratory, and explanatory only of that Law in *Magna Charta*, cap. 29. And although it was repealed (1 H. 8. Cap. 6.) because of many sinister, crafty, and forged informations, which had been pursued by vertue thereof, to the great prejudice of the Subject; yet it does not follow from thence, that a Parliament may not take that latitude, without the danger of the like inconveniences: For it is not to be supposed, that a Parliament will do injustice; it being their Interest (as members of the Commonwealth, and subject to the same Lawes, as well as others) to do that which may be for the general good of all, and not tend to the wrongful oppression of any. Neither can I see, why an High Court of Justice, or any other Extrajudicial Court, constituted by Supreme Authority, should be deem'd so great a grievance, so long as they are limited by Instructions, and cannot proceed to punish any man unless for the Transgression of some Statute, or known Laws of the Land. In my Judgement it is much better, and more for the safety of a Nation, that a Traytor, or Murtherer, should be condemned (according to Law) without the verdict of 12. men; than (contrary to Law) escape the hand of Justice, through the ignorance, perverseness, or right down Knavery of a Jury, as lately in the case of *John Lilburn*. If it be objected, That it is not probable, that a Jury should be either Knaves or Fools; I answer, That it is much less probable, that men chosen by the Deliberate Advise, and Counsel of a whole Parliament, should be so. I dare say, That of all the late proceedings of an High Court of Justice for these late

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years, there cannot be one instance given of any man, that has been adjudged by them to lose either Estate, Life, or Liberty, unless in such cases where the Law did expressly pronounce sentence against them; I wish that many such instances could not be given in the Tryalls by Juries. I my self have seen a Jury acquit one man for Murther, by the falsifying or not understanding of the true circumstances of the fact, and at the same time, the very same Jury, has very roundly cast several others for a theft not of the value of 20.s.

But, Reader, I would not have thee think that I speak all this, to make thee out of love with Juries; all that I drive at is, that both in this, and in all things else, thou wouldst learn that excellent way of judging according to right reason, for if thou sufferst thy self to be forestalled with popular opinion, an Error will soon gain as good a reputation in thy thoughts, as the greatest, and most Demonstrative truth. Reader, If I were not quite tired, and willing to throw away my pen, with resolution never to take it up more, there is yet one expression, which I do now accidentally cast mine eye upon, which would engage me a little farther. About the middle of the last page of this Pamphlet I find these words, *And now the Parliament called by Master Oliver Cromwell, &c.* Here the peevish, ill-bred Clown would have us think, that he has done his Excellency a mighty injury by giving him only the bare name of *Master Cromwell*; but had he left out *Master* also, *Cromwell* alone had been a word comprehensive of more Honour than all those vain Tyranny Titles, which the Empty Fools of this world are so much delighted with. Those needless Epithites which the Courteous Poets do usually in a complement bestow upon the Sun, do rather eclipse it, than express its Glory. It was well said (and like him that spoke it) *Cæsar sum, non Rex*, there was more real worth in his very name, than any thing but his name, could signifie. And surely the same may very truly be said of this Honorable Person; the Accumulation of great Titles would be to him (like Additions in Heraldry) rather diminutions, than augmentations of his Honor. If he were one that did not seem to take a borrow'd lustre from a blazon'd Pedigree, I know no man in England that could outshine him in the Nobility of his Ancestors. But let them satisfy themselves with the remembrance of their fathers virtues, who have none of their own. This is a thing as much below him, as he is above that spurious spawn of Vanity, who can lay no other claim to honour, than as they are Executors of another mans, and having nothing more than an old Moth-eaten Patent to raise them above the ordinary Level of the worst of men.

But I forget my self. With much ado my patience has now carried me to the end of the Author. 'Tis high time therefore that I cease at present from this Wild-Goose-Chase, and get a little breath, that I may have strength to follow him in his second flight. I hear he is already upon his wings, but it shall not belong before my quill pursues him. This which has been said already, may, I hope, suffice to satisfy some that are ingenuous, for others, I cannot expect they should be wise, until they have learnt it from an experience of their folly.

Si populus vult decipi, decipiatur.

F I N I S.

E R R A T A.

Page 3. line 1. for Disgracer read Deceiver, *ibid.* l. 4. f. query r. premise, p. 15. l. 16. d. as, p. 16. l. 1. f. late Parliament, l. 18, 19. r. (if wanting the wonted shelter and protection of the Law) p. 23. l. 14. l. 1. r. be, p. 24. l. 31. r. how inconsistent the Informers practice are with his principles.